

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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THE "DAILY TELEGRAPH'S" SLANDERS AGAINST "MORMONISM."

JOSEPH ELLIS, the publisher of a London paper, called *The Daily Telegraph*, in an editorial of the 22nd ultimo, has exhibited his holy delight for slander and falsehood against the "Mormons" of Utah Territory, by representing them as "a disgrace to civilization;" accusing them of "desperate profligacy;" declaring that they are in rebellion against the laws and authority of the United States; calling their religion an "imposture," a "delusion," and stating that "moral degradation" "universally prevails" among them.

The editor has made these wholesale denunciations without referring his readers to any reliable evidence of their truthfulness. Did it never occur to the editor that his readers are capable of making their own denunciations? Any person who has access to an English Dictionary can select, without the assistance of an editor, an abundance of suitable words, to denounce any system, whether true or false, which he may feel disposed to condemn. To denounce is one thing; to substantiate by evidence is another. The denunciations against "Mormonism" lack one very essential ingredient, namely, Truth.

We must, however, give the gentleman credit for having occasionally inserted a truth among his mass of falsehoods. For instance, he acknowledges that the Saints are unchangeable in their faith and doctrine. Hear his testimony:—

"What they were previous to their expulsion from Nauvoo, they now are; the spirit of Joe Smith survives in BRIGHAM YOUNG; the new Mormon Bible is still the accepted rule of faith and practice; and polygamy, it is clear, has not yet lost its attraction as a distinguishing doctrine of their creed."

How this London Publisher, JOSEPH ELLIS, could have uttered so much truth in this short paragraph, we are almost at a loss to determine. Why, Mr. ELLIS, every word of this sentence is true! excepting where you have altered the name of JOSEPH to JOE; but, then, we must suppose that this slight alteration was merely made as being more poetic or euphonic,—less harsh to the ear than that of JOSEPH. If this name has become particularly offensive and repulsive to your refined taste, we have no objections whatever to adopt your appellation as an amendment of the name, and henceforth out of respect for your vanity, we will adopt for you the distinguished title of "JOE" ELLIS.

In speaking of that great philanthropist and eminent statesman, Governor Young, "JOE" ELLIS further remarks:

"Every account from Utah shows that the sway of the arch-impostor is as undisputed as ever."

Will "JOE" please point out to his

readers one act or word of Governor Young, or one doctrine which he teaches, or one practice in his religion or politics that is an imposition? But, continues he,

"The Saints and Elders submissively acknowledge his authority, and bow to his mandates."

Why did the United States appoint Brigham Young Governor, if they did not desire "the Saints and Elders," and all other citizens of that territory to "submissively acknowledge his authority and bow to his mandates?"

"The murmurs and complaints," says the editor, "that occasionally arise, seem to emanate chiefly from new comers, unused to the iron rule that awaits them; but they soon find they have no choice but submission or flight; and they are lucky if, at the cost of being despoiled of their property, they are able to emerge from the meshes of the Mormon net."

The laws and authorities of Utah do not prohibit "new comers" nor old comers from murmuring and complaining just as much as they please. They have the most perfect freedom in this respect; there is no more restraint upon grumbling in Utah than there is here in England. What the editor means by "*the iron rule that awaits*" the new comers we cannot imagine. Does he mean that the laws of the territory, submitted to the United States' Congress, and sanctioned and approved by that illustrious body, are an "*iron rule*?" Does he mean that the Governor, and Judges, and other authorities appointed by Congress are an "*iron rule*?" Does he mean that the execution of these just and wholesome laws is an "*iron rule*?" "But," says "JOE" ELLIS, in speaking of these new comers, "they soon find that they have no choice but submission or flight." Not exactly correct, Mr. Editor, the laws of Utah require "submission" or *punishment*, according to the nature of the crime. "*Flight*" or banishment is no part of the penalty of Utah's laws. If a man murders, commits adultery, or any other capital crime, he has not the choice of "*flight*," but must submit to the penalty of death. The thief, the robber, the swindler, have no choice of "*flight*." If a man forfeits his property by fines, or by debts, he will be "*despoiled*" of a sufficient amount to satisfy the demands of the law, and no more. "The

meshes of the Mormon net" are just strong enough, and broad enough, to catch both persons and property, where either are legally forfeited. If this is what the editor means by "*iron rule*," we feel proud to acknowledge such a wholesome government.

In speaking of Governor Young, the editor remarks,

"Not being able to tolerate any authority but his own, he is continually embroiled with that of the United States."

Will *The Telegraph* point out one single act of Governor Young, either in his private or official capacity, in which he has violated the laws or Constitution of the United States, or rebelled in the least particular against that government? We defy the whole world to bring the least particle of evidence against him or against the Church over which he so ably presides, to substantiate these false, though often reiterated charges.

But listen! let us hear what the famed editor "JOE" further says,

"One of the latest exploits of BRIGHAM YOUNG and his associates, is the burning of the records of the Supreme Court of Utah, together with about nine hundred volumes of law, belonging to the offices of the district judge."

This is a grave charge, indeed, were it true, but it lacks that very essential element called *truth*. But "JOE" must not be charged with the fabrication of this falsehood; it originated in San Francisco, California, about eight hundred miles from Salt Lake. Its author was the notorious Judge Drummond, who, upon his appointment as a district Judge for Utah, left his amiable wife in Illinois, and took with him a picked-up lady, with whom he criminally lived, and whom he called MRS. DRUMMOND. Upon his arrival, it so happened that some of his wife's relations living in the territory, discovered his crime and made it public; and the righteous, pious judge, no doubt, thought it prudent to make tracks for California. It was he who forged the ridiculous story about the members of the Legislature of Utah being crippled and near-sighted. But "JOE," of the *Telegraph*, very candidly acknowledges that he can "learn but little that is reliable" from Utah, and we are inclined to believe that his stock of information must

be very small, indeed, when he resorts to such base calumnies and vulgar denunciations.

Says the *Telegraph*, Judge Drummond

"Refers to a charge delivered by him on a statute enacted by the Legislature of Utah Territory, providing for the punishment of Polygamous intercourse."

The statutes of Utah are published: and we beg to inform the *Telegraph* that no such law can be found in the volume, and no act has ever been passed, condemning the Divine institution of Polygamy in that territory. The Legislature of that territory have too much good sense to pass such an infamous, unjust, and anti-Scriptural law.

But we will let "JOE" continue his story: he says,

"By the Mormons BRIGHAM YOUNG is held as a better authority than Judge Drummond, [Quite true, Mr. Editor, you can tell the truth now and then] and as the latter frankly confesses, 'The only law that can be enforced in Utah territory is the law of the Church, of which, by the way, the former is the supreme interpreter.'

This is a most glaring falsehood. The civil laws of Utah are just as independent of ecclesiastical or Church laws as in any territory of the Union. Each religious denomination in Utah regulates its own members by its own discipline; while the civil laws gives to each equal protection. The Latter-day Saints have no more rights or religious privileges guaranteed to them by the civil laws of Utah, than the Methodists, Baptists, Quakers, &c.

The *Telegraph* further asserts that Brigham Young

"Now aims at temporal as well as spiritual ascendancy—a dangerous assumption, as he is situated, since of necessity it compels the American government, unwilling as it may be to interfere, to put down so daring a rival to its own rightful authority."

Will the *Telegraph* inform its readers, what "temporal ascendancy" Governor Young "now aims at?" The United States have appointed him to the highest post of honour in the territory. Does he aim at some office still higher? Or has he assumed any temporal powers which the American Government has not vested in the office of Governor? In what respect is Governor Young consider-

ed a "daring rival" to the United States? Has he waged war, either in word or deed, upon the Constitution, laws, or authority of that government? Has he ever manifested the least desire to throw off a Republican form of government, and establish something else in its stead? The answer of the *Telegraph* to these reasonable questions, will impart some light to its readers, and will reflect far greater honour upon the talents of "JOE," than abusive epithets and wholesale slanders against an innocent and persecuted people.

"We cannot doubt," continues he, "that it will, sooner or later, be viewed as an imperative duty, on the part of the United States, to subvert the whole system of Mormon government."

Now the "Mormons" have two kinds of government: one is their ecclesiastical or Church government, with which the United States have no right to interfere; the other is a Republican form of government, established by the United States, themselves, for the benefit, not only of "Mormons," but of all other people who become citizens of Utah. This latter form of government, Congress has no power to subvert or alter without destroying its own Constitutional fabric. "JOE's" confident expectations, therefore, have a very slight chance of being realized, while the American nation remains a Republic.

"JOE" says, that he

"Shall rejoice heartily, at any steps that may be taken by the American Government to break up this gigantic imposture, which is a festering sore upon society, and cries aloud for a cure."

To hasten the consummation of his joys, would it not be magnanimous for "JOE" to recommend the re-establishment of the "holy Inquisition?" Don't you think, sir, that a few hundred thousand of poor "Mormons" put to death by pious editors, would reflect great honour upon your profession? Perhaps your fertile imagination will be able to suggest to the United States, some feasible plan of destroying the eighty thousand men, women, and children who inhabit Utah. Could not "JOE" leave the editorial chair, for a short season, and offer his services as commander-in-chief of a mob to march against the unoffending "Mormons?"

HISTORY OF JOSEPH SMITH.

(Continued from page 279.)

[April, 1842.]

Saturday, 2nd. I paid Hugh Rhodes £1150, for a farm

The fourth regiment of the second cohort of the Nauvoo Legion was organized. Jonathan Duuham was elected Colonel, James Brown, Lieutenant-Colonel, and Jesse P. Harman, Major of the same, consisting of four companies.

Monday, 4th. Transacted business at my house with Josiah Butterfield, concerning the Lawrence estates; and closed a settlement with William Marks in the counting room, and paid him off, principal and interest to the last farthing, for all that myself or the Church had had of him.

Tuesday, 5th. Settled with brother Niswanger.

Wednesday, 6th, of April, 1842, being the first day of the 13th year of the rise of the Church of Jesus Christ of Latter-day Saints, a Special Conference had been appointed at the City of Nauvoo, but it was so wet and cold, it was not prudent for me to go out, as my health was not good, and I spent the day with my family. Brother Hyrum and Elders Brigham Young, Heber C. Kimball and Willard Richards called on me in the morning, and I gave them instructions how to organize and adjourn the Conference. Before they left, brother Hyrum and the Twelve present bore testimony that they had never heard me teach any principles but those of the strictest virtue, either in public or private.

Conference Minutes. Special Conference of the Church of Jesus Christ of Latter-day Saints, City of Nauvoo, April 6, 1842.

The day being wet, the First Presidency did not attend, and Elder Page addressed those present upon the subject of the charges against him, and said he would be happy to have an opportunity of laying his statement before the Conference at a convenient time. President William Law, General Bennett, President *pro tem*, and President Hyrum Smith all spoke upon the subject of military affairs, showing the necessity of a well organized and efficient force; that as we were

bound to serve our country, if required, in common with all good citizens, we ought not to be behind any of our neighbours in point of good order, neat uniforms and equipments, and a well organized and thoroughly disciplined Legion.

Thursday, 7th.

Conference met. President Joseph Smith had the several Quorums put in order and seated. He then made some very appropriate remarks concerning the duties of the Church, the necessity of unity of purpose in regard to the building of the houses, and the blessings connected with doing the will of God, and the inconsistency, folly, and danger of murmuring against the dispensations of Jehovah.

He said that the principal object of the meeting was, to bring the case of Elder Page before them; and that another object was, to choose young men and ordain them, and send them out to preach, that they may have an opportunity of proving themselves, and of enduring the tarring and feathering, and such things as those of us who have gone before them have had to endure.

Elder Page having arrived, was called upon, and addressed the congregation in relation to the non-performance of his mission to Jerusalem. He said that when he started with Elder Hyde, joy filled their hearts, and they were aware of the responsibility of their mission. Elder Hyde's vision was that he should be in Jerusalem alone; Elder Page considered Elder Hyde to be his father and guide in the mission, and felt it his duty to submit to Elder Hyde's opinion in all things; no Elders ever were more in concert on a mission than they were while together. They made a covenant in Quincy to stand by each other while on the mission, that if they were insulted or imposed upon they would stand by each other, even unto death, and not separate unless to go a few miles to preach a sermon, that all moneys should go into one purse, and it did so.

Elder Hyde, in Indiana, first said he would go to visit brother Knight, and that Elder Page should stay and preach; he assented, and went and returned to Indianapolis. Elder Page had a mare given him on account of both. Elder Hyde then took the mare, went on, left his luggage with Elder Page; while away he sold the mare for £40, and received £60 more as a donation from the

man to whom he sold the mare; he returned, they preached at Dayton and received a handsome contribution. Elder Page preached sixteen miles off, and raised a Branch. Elder Hyde went to Cincinnati, revised the "Missouri Persecutions," got 2,000 copies printed, paid for them, and took part of them with him, and left a large box full, and about 150 loose copies with Elder Page. Elder Hyde started for Philadelphia, purposing to visit Churches on the way; he left Elder Page \$23.31. Elder Page returned to Dayton and Milton, and sold books, with the intention of following Elder Hyde as soon as practicable; but he stayed a day or two too long, and the river closed by the frost, from one to two weeks earlier than usual. Elder Hyde told him, that it was possible they might be from one to two years before they would leave America, as it would take upwards of \$1000 each to take them to Jerusalem and back, that it would be slow gleaning in England, and assigned this as a reason for not immediately following Elder Hyde, thinking that he would be sure of seeing him in the spring. Elder Page accused himself of not using better economy in proceeding on his journey.

There came out a piece in the paper, stating the displeasure of the Lord respecting Elder Hyde and Elder Page, he sat down and wrote a piece to put in the paper, acknowledging the justice of the charge, but wisdom prevented its being published; preached about Washington, &c., gathered funds for the mission in Westchester and in Philadelphia.

Elder Hyde raised funds on behalf of the mission, by applauding Elder Page's talents, wisdom, &c., but they were disappointed in him when they saw him; he raised funds for the mission, the most liberal was in Philadelphia. He intended to sail on the 25th of July, but the brethren said that if he would remain two weeks, they would raise funds for him; they found that it would take longer, and he decided to stay a month, he then received a command through a letter from President Hyrum Smith to an official character in Philadelphia, requesting him to return; he wrote to ascertain the reason but did not get an answer, he was then called in by President Joseph Smith and Elder Brigham Young.

Elder Hyde would often renew the covenant between them to never part with each other in that mission. Elder Page had no blame to attach to Elder Hyde; he supposed he had done right, but if he had been in his place, he would have tarried for him until the spring. The reports of his having apostatized, &c., returned even from this place to New York. Many reproved him for leaving Cincinnati for Dayton.

President Joseph Smith then arose and stated that it was wrong to make the covenant referred to by him; that it created a lack of confidence for two men to covenant to reveal all acts of secrecy or otherwise, to each other, and Elder Page showed a little grannysm. He said that no two men, when they agreed to go together ought to separate, that the Prophets of old would not, and quoted the circumstance of Elijah and Elisha, 2 Kings ii., when about to go to Gilgal, also when about to go to Jericho, and to Jordan, that Elisha could not get clear of Elijah, that he clung to his garment until he was taken to heaven; and that Elder Page should have stuck by Elder Hyde, and he might have gone to Jerusalem, that there is nothing very bad in it, but by the experience let us profit; again the Lord made use of Elder Page as a scapegoat to procure funds for Elder Hyde. When Elder Hyde returns, we will reconsider the matter, and perhaps send them back to Jerusalem; we will fellowship Elder Page until Elder Hyde comes, and we will then weld them together and make them one. A vote was then put and carried that we hold Elder Page in full fellowship.

Voted that Elder Page be sent to Pittsburgh.

Sung a Hymn—Adjourned for one hour and a half, at one o'clock.

Met agreeable to adjournment—Choir sung a hymn—Prayer by Elder H. C. Kimball.

Elder L. Wight called to know if there were any present of the rough and weak things, who wished to be ordained, and go and preach, who have not been before ordained. Elder L. Wight then addressed those who intended to be ordained, on the subject of their duty and requirements to go and preach.

President Hyrum Smith spoke concerning the Elders who went forth to preach from Kirtland, and were afterwards called in for the washing and anointing at the dedication of the House, and those who go now will be called in also, when this Temple is about to be dedicated, and will then be endowed to go forth with mighty power, having the same anointing, that all may go forth and have the same power, the first, second, and so on, of the Seventies, and all those formerly ordained. This will be an important and beneficial mission, and not many years until those now sent will be called in again. He then spoke in contradiction of a report in circulation about Elders H. C. Kimball, Brigham Young, himself, and others of the Twelve, alleging that a sister had been shut in a room for several days, and that they had endeavoured to induce her to believe in

having two wives. Also cautioned the sisters against going to the steamboats.

President Joseph Smith spoke upon the subject of the stories respecting Elders Kimball and others, showing the folly and inconsistency of spending any time in conversing about such stories, or hearkening to them, for there is no person that is acquainted with our principles would believe such lies, except Sharp, the editor of the *Warsaw Signal*.

Baptisms for the dead, and for the healing of the body must be in the font, those coming into the Church, and those re-baptized may be done in the river. A box should be prepared for the use of the font, that the clerk may be paid, and a book procured by the moneys to be put therein, by those baptized, the remainder to go to the use of the Temple.

Sung a Hymn.

Ordinations to take place to-morrow morning. Baptisms in the font also.

There were 275 ordained to the office of Elder, under the hands of the Twelve, during the Conference.

Friday, 8th.

Conference assembled. Sung a Hymn. Prayer by Elder H. C. Kimball.

Elder Page then addressed the assembly upon several subjects; made many interesting remarks concerning being called to the ministry, labour in the vineyard, &c. Spoke of his own travels and the fruits of his labours as an encouragement to the young Elders who were going into the vineyard.

President Joseph Smith said the baptisms would be attended to, also the ordinations.

Sung a Hymn.

Elder John Taylor preached a sermon while the ordinations and baptisms were going on, on the subject of infidelity, showing that the arguments used against the Bible were reasonably, scientifically, and philosophically false.

The Stand was occupied in the afternoon by Elder Amasa Lyman, who was followed by Elder William Smith; then the Conference closed by the benediction of President Joseph Smith.

JAMES SLOAN, Clerk.

Saturday, 9th. In the morning I attended the funeral of brother Ephraim Marks, and in the evening attended City Council.

(To be continued.)

Not to feel misfortunes is not the part of a mortal; but not to bear them is unbecoming a man.

ALMOST every man wastes part of his life in attempts to display qualities which he does not possess, and to gain applause which he cannot keep.

The following brief extract is from Elder Wilford Woodruff's Journal—

The Saints in Nauvoo assembled at the house of President Marks, at an early hour in the morning, to pay their last respects to the body of Ephraim Marks, son of President William Marks, who died on the evening of the 7th. A large procession formed and walked to the Grove, where a numerous congregation had assembled. President Joseph Smith spoke upon the occasion with much feeling and interest. Among his remarks he said, "It is a very solemn and awful time. I never felt more solemn; it calls to mind the death of my oldest brother, Alvin, who died in New York, and my youngest brother, Don Carlos Smith, who died in Nauvoo. It has been hard for me to live on earth and see these young men upon whom we have leaned for support and comfort taken from us in the midst of their youth. Yes, it has been hard to be reconciled to these things. I have sometimes thought that I should have felt more reconciled to have been called away myself if it had been the will of God; yet I know we ought to be still and know it is of God, and be reconciled to His will; *all is right*. It will be but a short time before we shall all in like manner be called: it may be the case with me as well as you. Some have supposed that brother Joseph could not die; but this is a mistake: it is true there have been times when I have had the promise of my life to accomplish such and such things, but, having now accomplished those things, I have not at present any lease of my life, I am as liable to die as other men.

I can say in my heart, that I have not done anything against Ephraim Marks that I am sorry for, and I would ask any of his companions if they have done anything against him that *they* are sorry for, or that they would not like to meet and answer for at the bar of God, if so, let it prove as a warning to all to deal justly before God, and with all mankind, then we shall be clear in the day of judgment.

When we lose a near and dear friend, upon whom we have set our hearts, it should be a caution unto us not to set our affections too firmly upon others, knowing that they may in like manner be taken from us: Our affections should be placed upon God and His work, more intensely than upon our fellow beings.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT
OF THE BIBLE.

BY C. W. WANDELL.

(From the "Western Standard.")

(Continued from page 300.)

"What now? O! priest in sable garments clad,
Why fly thy poisoned darts? why—why so mad?
Why wears that solemn face those troubled lines?
What curs'd restraint thy pent-up wrath confines?
Pray! what's the matter? Has some rustic lout,
Marred all thy wares, or witting, found thee out?
With truth for bait, and for line the "Book,"
Has Joseph gill'd Levi with a hook?"

"Meanwhile the Seer by holy influence moved,
No nerveless foe nor idle servant proved;
For arm'd with truth and with the Spirit-sword,
With John-like power dispense'd the Gospel word.
The wondrous Book was scatter'd far and near,
Which met with many a mad contemptuous sneer;
But found among the motley multitude,
The honest heart, the humble and the good."

UNPUBLISHED POEM.

1. In order to realize the weight of the evidences in favour of the Book of Mormon, we should keep in mind the particular circumstances in which Joseph Smith was placed previous to, and at the time of the publication of that book. Had he been a man of learning and experience; well versed in ancient history, especially in the Hebraic and Egyptian; familiar with the distinctive character of American antiquities; having access to the libraries of the learned, himself a *savant* of no common grade; still the evidences (yet accumulating) in favour of that volume would have been all-sufficient to demonstrate its divine authenticity. But the entire reverse was the case. Notwithstanding that a determined effort was made after he removed from the State of New York, by hunting up evidence at

Palmyra and Manchester, to prove the Book of Mormon to be a mere *human* production, and although various charges were brought against him, yet so well known was it that he was an unlearned youth, that the idea of charging him with an education did not occur to his active opposers. They made charges against him, but no person either in Palmyra or Manchester accused him of ever buying a book or entering a library.

2. Had the people of these towns read that book, they might have taken another view of the matter. But while it was in press, they (good souls!) resolved by a mutual covenant that they would not purchase, and so for lack of sale the book would finally be used as waste paper, and that would be the end of it. So prophesied the Palmyrians. But the result disappointed them. The book was spread far and wide, and there were people who would read; and as its internal evidence is the most convincing, many believed. I thought in this place to extract largely from the Book of Mormon, to shew the reader its political, ethical, and theological excellencies; but in a book which contains so much of that which is excellent, I concluded that the only way to do it justice, was to refer the reader to the book itself. Get the Book and read it.

3. After the Book of Mormon had been published several years, and gathered by means of its doctrines, thousands of believers; after it had been subjected to the most searching criticisms, for

With careful eyes the pious *savans* sought,
From inward proof to bring the work to nought;
Who by their *false quotations* made the book,
Quite half as Paine had made the Bible look;

the sectarian world came to the conclusion that they *must* account for its production after a manner as yet untried. Two things were certain: 1st, Intrinsi-

cally considered it was a good book: 2nd, Notwithstanding its grammatical imperfections, it was a work far above the literary qualifications of Joseph Smith. To admit its divine origin could not be thought of. In this strait, resort was had to Spaulding's Romance.

4. The Rev S. Spaulding had written a romance, of which the American Antiquities formed the subject. This was done in Ohio, but after his decease his widow returned to Boston, where she still kept the manuscript. The story to be told was, That the manuscript had been taken to Patterson's printing office at Pittsburg—that while there Sidney Rigdon purloined and copied it—returned it to the office—from it made the Book of Mormon, and sent it to Palmyra to be published by Joseph Smith. This was the story; the point now was to make it good.

5. Priest Storrs, of Holliston, Massachusetts, or one D. P. Hurlburt, forged a letter over Mrs. Davison's (late widow Spaulding) signature, identifying the Book of Mormon with her late husband's work, and Hurlburt called on her and took the manuscript to publish at the halves, but afterwards wrote to her (so she said) "That it did not read as he expected, and he should not publish it." And, here it is! O ye cavillers at "Mormonism!" Spaulding's manuscript has never been set to type! Notwithstanding the wonderful increase of the Church of the Latter-day Saints, and the serious consideration which both religionists and politicians have been compelled to give to it; and although the notoriety of the Book of Mormon commenced more than thirty years ago, and for the last twenty the Spaulding fable has been the mighty evidence adduced against it, and the *argumentum ad hominem* against Joseph, yet, strange to say! his most active opposers, though called upon by the Saints to publish Spaulding's manuscript, have never suffered it to see daylight!

6. Now it requires but little common sense to know, or common honesty to confess,

1st. That if the Book of Mormon is a plagiarized copy of, and surreptitiously taken from Spaulding's manuscript, the most effectual, nay, the only successful way to convince a reading public of the fraud, would have been to publish the original manuscript. And

2nd. It is equally certain, that when

Joseph's active enemy D. P. Hurlburt took that manuscript with the intent to publish it as evidence against the Book of Mormon, he would not, could not but have done so if it had answered his purpose. It is to be borne in mind that Hurlburt was not alone in the matter, for Mrs. Davison says, That when he called upon her, he "presented letters of commendation from several ministers." And at the time, it was known to the Saints, that an association of priests with Hurlburt at their head was in existence, whose object was to prove the Book of Mormon a fraud. They were chafed and maddened at losing their congregations, or parts of them, by means of that book, and finding no place for sound argument within and yet against itself, they had no other resource left but the vain attempt to prove it a fraud.

7. Future generations will marvel that the "Manuscript Found" was never published; whether as against the Book of Mormon or not. Certainly no mere manuscript since the art of printing was discovered ever had so wonderful a notoriety. But nothing can be more certain than the conclusion to which every candid mind must come, that the Book of Mormon and "Manuscript Found" have neither fellowship nor relationship with each other. No other evidence is needed than this: The enemies of the Book dared not publish the manuscript.

8. For the benefit of the reader, I will briefly state, that Mr. Spaulding removed from Ohio to Pittsburg in 1813 or some time thereafter, and that Mr. Patterson the printer returned to Mr. Spaulding his manuscript some time before he died. He died in 1816. See the *Davison Letter*. Now at that time Sidney Rigdon had never seen Pittsburg. He at that time was a youth, and was at home labouring on his widowed mother's farm for his and her support. Here he remained until the year 1819, improving his leisure hours in education; at which time he commenced the study of divinity with the Rev. Andrew Clark, of the regular Baptist Church. In the month of May of the same year, he removed to the State of Ohio and studied with the Rev. Adamson Bently. In 1822 he removed to Pittsburg, and took the pastoral charge of the First Baptist Church in that city, which was at least six years after the "Manuscript Found" had been returned to Spaulding.

and had been by his widow "carefully preserved." See *Davison Letter*. In 1826 Rigdon removed into Ohio, where in October, 1830, he first beheld the Book of Mormon, about six months after it was published. See *Pratt's Reply to Larby Sunderland*.

9. In 1844, Joseph Smith sent Sidney Rigdon to Pittsburg to take charge of the Mormon Church in that city, where he publicly laboured as a minister of the Church of the Saints, and contended for the divine authenticity of the Book of Mormon. Now the priests of Pittsburg had lost not a few of their followers through the preaching of the Mormon Elders, for one of the largest and most flourishing of the Mormon congregations in the United States was there located; and consequently they had not only a lively ill will against the book, but a most capital opportunity to gratify it in the person of Sidney. At this time the Spaulding story had been spread far and wide over the States and Europe. Now can we suppose that those priests had not been to Mr. Patterson's office to get the testimony of the facts which, the pseudo Davison letter says, were notorious: viz., that Rigdon had copied Spaulding's manuscript, in order that they might confront him there and then, face to face? Unreasonable! Yet no such thing occurred. Mr. Rigdon remained in Pittsburg as a "Mormon" preacher, unmolested, and contended as freely for the truth of the "Mormon" book as he could have done in any other place. Now what does all this show? Does it not prove to a demonstration the utter falsity of the Spaulding fable? It does: for had there been the slightest grounds on which to predicate that story, it was not possible that so fair an opportunity could have gone unimproved.

10. The time, however, is now past when the publication of the "Manuscript Found" can work either good or ill to the Book of Mormon. Indeed, at this

late day, it would be no easy matter for the public to receive a book under that caption without suspicion. The blood of good men has affixed the seal of truth to the Golden Book, and the weight of their testimony is sufficient to overbalance all that can be alleged against it. In so far as outward testimony can go, it may fearlessly challenge the world. It is the inner evidence by which it must be judged in all coming time.

11. The Spaulding Fable is the same both in character and in kind as the story, that the disciples stole the body of Jesus, though with less reason. For the body of our Saviour had been entombed, and yet the grave was empty. Some persons must have taken him away by night, and who but his disciples! So argued the Jews, because they, to oppose the Gospel, were willing to deny their own doctrine of the resurrection. To the unbeliever their story was probable; but this latter story does not carry with it even the semblance of probability.

12. The contents of the Book of Mormon, then, were truly dictated by Joseph Smith, a boy, unlearned, and without experience. What was then written as it fell from his lips, has made a greater sensation in the world than any book in modern times. Its theology partakes more of the divine and less of the human than can be found in the Articles of Faith of any church in Christendom; and it bids fair to accomplish a greater work than has ever been accomplished by a book, except the Bible, and equal with that. It is impossible to contemplate this without serious reflections. How came he possessed of that fund of knowledge contained in the Book of Mormon? Humanly it was impossible; divinely it might be. Hence, when we duly consider this, and all the other circumstances connected with his life—his ministry—his martyrdom, the conviction fastens itself upon the mind, that the Book is true, and that Joseph was an inspired man.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 16, 1857.

DEPARTURE.—The ship *Westmoreland*, Captain R. R. Decan, bound for Philadelphia, cleared on the 24th of April, and sailed on the 25th, having on board 540 souls of the Saints from the Scandinavian Mission.

The following returning missionaries from England, were also on board—Matthias Cowley, Henry Lunt, Lorenzo D. Rudd, and George W. Thurston, making 544 souls in all.

These brethren have done a good work as missionaries in England, and return to their families, and the bosom of the Church, with the blessings of God, and of their brethren, upon their heads.

Elder Matthias Cowley was appointed President of the company, with Elders Henry Lunt and Olaf N. Liljenquist as his Counsellors.

May the blessings of heaven attend these Saints, deliver them from the dangers of the sea, and give them a safe arrival at their place of destination.

APPOINTMENTS.—Elder W. C. Gregg, the President of Cambridgeshire Conference, is released from his Presidency of said Conference, and appointed to travel under the direction of Elder Daniel Davies, the President of the Essex Conference.

Elder George Teasdale, of London, is appointed to preside over the Cambridgeshire Conference.

The Eastern Glamorganshire Conference is hereby divided into two; one of which is to be called the Cardiff Conference; the other to retain the original name. The division to be made under the counsel and direction of President D. Daniels.

Elder Samuel Roskelly is appointed to preside over the Cardiff Conference, and is required to make the necessary organization, by appointing a general Book Agent, selecting travelling Elders, &c.

Elder Thomas Phillips is released from the Presidency of the South Conference, and is appointed to travel and preach the Gospel, under the direction of Elder Robert F. Nealen, the Pastor of the South, Wiltshire, and Land's-End Conferences.

Elder Samuel Nealen is appointed President of the South Conference.

Elder James Lavender is appointed to labour in the London Pastorate, under the direction of Pastor James D. Ross.

Elder Daniel Page is appointed to the Pastoral charge of the Norwich Pastorate.

MOVEMENTS OF ELDER BENSON.—President E. T. Benson left Liverpool for Birmingham on Saturday, 2nd instant, with the expectation of spending a few days in that place, preaching to the people. He expects to leave Birmingham sometime during the following week, so as to be at Nottingham by Sunday the 10th. From Nottingham he contemplates visiting the Bradford and Sheffield Conferences.

THE EVIL INFLUENCE OF RICHES.

By ELDER BERNARD SNOW.

"For the love of money, which is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—1 Tim. vi. 10.

To the careful reader and close observer, nothing can be more apparent than the truth of this language of the Apostle Paul. Indeed, if we search the pages of holy writ attentively, we shall find no one truth more faithfully advocated, or more vividly portrayed than this; that the love of riches, or worldly goods,

totally disqualify its possessor for the reception of the Gospel of life and salvation. The Gospel of Jesus Christ and riches stand out in bold and open opposition, one against the other, and seem quite as averse to amalgamation as oil and water. Without referring the reader to the many denunciations against riches, by the

Prophets and men of God of olden time, let us briefly notice what the New Testament teaches respecting this matter. No sooner had our Saviour attended to the ordinance of baptism, than he might "fulfil all righteousness," and the Eternal Father had witnessed His approval of the act by His own voice from heaven, than he was led by the Spirit into the wilderness, and was there tempted by the devil.

He who had exhibited such arch cunning in deceiving our first parents, had not forgotten anything of his shrewdness during the lapse of four thousand years; but had rather improved. He readily seized upon the strongest incentives he could command, to induce the humble Nazarene to turn aside from his high and holy mission. After taking him up into a high mountain, and shewing him all the kingdoms of the world, the extended, rich, and fertile plains, the numerous towns and cities, abounding in luxury and wealth, with all that seemed calculated to render life desirable and happy, he says, "*All these things will I give thee, if thou wilt fall down and worship me.*" But even this temptation Jesus withheld, which was the climax of his triumph. "*Then the devil leaveth him; and, behold, angels came and visited him.*" Well might Satan then leave him, with sad disappointment, since this, his last and wisest scheme had failed. Well might he turn away, in despair, when the all-powerful and syren-like charm of riches, by which he had seduced so many souls, till they had "*erred from the faith, and pierced themselves through with many sorrows*"—the most powerful lever ever within his control—had proved futile. Well might angels come and minister unto him, and thus witness the joy of heaven, in the triumph of righteousness over the love of worldly gain and glory.

John the Baptist, while preaching repentance in the country round about Jordan, when asked by the multitude, "*What shall we do?*" replied, "*He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.*" Luke iii. 11. Here we discover that the very first requisition made of them, was one which aimed to overthrow their covetous disposition, and put an end to the hoarding up of wealth, and the hardening of their hearts to the

sufferings of their fellow-men. In a word, it was a requirement, which, if obeyed, would bring them to a level, or system of equality.

Again, our Saviour, in person, upon the mount, commanded his disciples not to lay up treasures on earth, but in heaven, saying, "*For where your treasure is, there will your heart be also.*"

How true, indeed, is this saying, which is amply illustrated and demonstrated before us every day of our lives; and, at the same time, it is proved that, in by far too many cases, the treasures of mankind are confined to this earth alone. If we meet and mix with the motley throng just landed on our shores, natives and representatives of other nations and different climes, we shall at once observe a difference in costume, in airs and manners, and listen to a variety of different languages, many of which to us, perhaps, will sound like unmeaning gibberish; yet translate them all into plain English, and our word for it, you will find the subject of their conversation, in almost every instance, is immediately connected with the getting, or losing of pounds, shillings, pence, and farthings. If you attend church on the Sabbath, as you wend your way thither, in the midst of the throng who compose the sanctimonious worshipping assembly, you will be more likely to hear discussed the rise and fall in the prices of cotton, sugar, tea, coffee, and tobacco, than anything which pertains to eternity; and on your return, to be entertained with a dissertation on the state of the bank, manufactures, or railway stocks, than the things of salvation.

Says our Saviour, "*Ye cannot serve God and mammon.*" "*Take no thoughts, saying, What shall we eat? or, what shall we drink? or, Wherewithal shall we be clothed? For after these things do the Gentiles seek: . . . But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.*" See Matt. vi.

How far, is the practice of world from the teachings of Christ. With them, this saying is practically reversed and riches has become the first and foremost consideration.

Read the parable of the sower, Matt. xiii.—"*He also that received seed among the thorns, is he that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and he be-*

cometh unprofitable." Please mark this language. In this parable, riches are compared to thorns among which the seed fell, and which sprang up and choked the seed, that it could not grow.

As thorns are detrimental to the growth of seed sown in the earth, even so are riches opposed to, and destructive of, the word of truth and salvation sown in the heart and understanding of man. "*The deceitfulness of riches.*" This, as we have before intimated, is the strongest lever of the enemy of all righteousness, by which to accomplish his designs in leading men captive into perdition. Take the world at large, and we ask what is, according to the customs of the times, the criterion of a man's respectability, or his Christian piety? Ans. The amount of his valuation in pounds and shillings. If he be rich, though a reckless libertine, and wholesale adulterer, yea, even a murderer, there is no lack of fawning friends, of high respectability (even like himself) to whitewash over his hellish villainy, and set him up as a pattern of respectability. Such we grant is not acknowledged in the written statutes, but practically it is true. This state of affairs is brought about by the devil, by whose cunning many are led to turn a deaf ear to the word of God, supposing that riches with the praise and glory of men will ensure their salvation.

Of such did the Apostle speak, 1 Tim. vi. 5, "*Men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.*" It is ever the tendency of riches, to lead men into temptation and transgression. They live a life of ease and indolence, in direct violation of the command, "*Six days shalt thou labour, &c.*" and indulge in many articles of food and drink, commonly termed luxuries, which are but the veriest curse to them, in fostering and increasing their animal propensities and passions, by which they are led to gross licentiousness, till they and their conduct become a stench in the nostrils of the Almighty. Hear what Paul says on this subject, 1 Tim. vi. 9, "*But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men into destruction and perdition.*" Alas! too many will, ere long, realize the truth of this saying, and will lift up their eyes in torment, having enjoyed their good things in this life, while very many who suffer

hunger, cold, and privations here, uncared for, yea, despised by their rich and opulent neighbours, will bask in the smiles and favors of him who said, "*Blessed are the poor in spirit, for theirs is the kingdom of heaven.*" The whole spirit and tenor of the Gospel is decidedly opposed to the love of riches. We read that a certain ruler on one occasion came to our Saviour and asked, what he should do to inherit eternal life. Jesus reminded him of the commandments. Said he, "*All these things have I kept from my youth up.*" Jesus said, "*Yet lackest thou one thing: Sell all thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.* And when he heard this, he was very sorrowful." Says Jesus, "*How hardly shall they that have riches enter into the kingdom of God!* For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God!"

We might cite many more passages to show that the spirit of the Gospel is decidedly incompatible with the love of the wealth of this world, but this should suffice. We have given enough to show, that in the heart where the spirit of Christ dwells, there is no room for selfishness or covetousness, but as he ever sought occasion to relieve the miseries and sufferings of mankind, and to minister unto the poor and despised of this ungodly world, they who are the happy recipients of his spirit and grace, will manifest it by their works, and will drink of the purest heavenly joy within the reach of mortals here below, in dispersing the clouds of sorrow and shades of grief which gather round full many a disconsolate widow's and orphan's home, by imparting freely to their necessities, and kindling a smile of hope and gratitude, to chase away their sadness. Oh, what a happy boon is theirs—a foretaste of the sweet joys of heaven! They begin to realize the truth of the saying, "*It is more blessed to give than to receive.*" They experience a joy that is unspeakable, to which a covetous man is a stranger. For them, on the morning and evening air, the prayers of the humble poor rise like grateful incense to heaven; and angels rejoice over, and speak peace to, the souls of their benefactors! And they, indeed, shall know the truth of the word of Christ, "*Seek first the kingdom of God, &c.*" for inasmuch as they have triumphed over self-

fishness, and have manifested their faith by their works, and lived in the practice of pure and undefiled religion, which is, "To visit the widows and fatherless in their affliction, &c.," they will have all things added unto them; for God will not suffer them to lack the means of doing good and working righteousness, if they are faithful to their calling, and know how to use the things of this world as not abusing them.

Truly has the Apostle said, that while men coveted after money, "they have err'd from the faith, and pierced themselves through with many sorrows." What a sad spectacle does the world present, in reference to the faith here spoken of.

Among the hundreds of classes or divisions of so called Christians, with their established creeds and formulas, each crying, "This is the way, walk ye in it," we search for the faith once delivered to the Saints, but search in vain.

We look for the spirit of power which was manifested through the primitive Christians to the glory of God and the blessing of the unfortunate; which caused the lame and impotent to leap for joy, the deaf to hear, the blind to see, the lepers to be cleansed, &c.; but, alas! we look in vain! With each, we find, indeed, "a form of godliness," but they "deny the power thereof;" and while they profess to believe the testimony of the Scriptures, they in practice reject it, and despise those who receive it.

The clergy enter upon their profession as the lawyer, doctor, or merchant does upon his, simply for a livelihood. The young man who, in the choice of a profession, fancies the life of the clergyman, to be one of comparative ease, and especially lucrative, feels at once a solemn impression that he is called to preach the Gospel. He spends a number of years, perhaps, to complete his education, and to prepare himself with the full armour of the particular sect of which he is to become an expounder, that he may be able, with great skill, to wrest the Scriptures from their plainness, and show their particular creed to be *par excellence* of truth.

According to their skill and cunning, and the beauty of their rhetoric, is the value of their value; for they, like all articles of sale, *have* their valuation, and generally go to the highest bidder. One thing is especially worthy of notice, viz.,

the Lord always happens to call them to that place or situation which commands the highest rate of compensation.

Now we would not presume to question their obedience to the calls of God, provided always that *money* is admitted to be their God.

What a contrast between the ministers of our day, and those who lived and preached the doctrines of Christ in their purity in earlier ages! who both laboured and suffered reproach, bonds, imprisonments, stripes, shipwrecks, hunger and thirst, fastings, cold and nakedness! Such was the compensation of preachers of the Gospel formerly, and the like cause will produce the like effect, even in our day. "*They that will live godly in Christ Jesus, shall suffer persecution.*" Woe be unto us when the world speak well of us, we may know of a surety that we have cause to repent. Verily have the sects of modern Christendom "erred from the faith," through their covetousness!

As we look around us upon society, and behold the disparity of condition everywhere existing, the excess of luxury and wealth, associated with ease and indolence, on the one hand, and the poverty, misery, and degradation attending on honest industry in manual labour on the other, the question involuntarily arises—Did God create man equal, endowed with the same natural rights? which must be answered in the affirmative, "*He hath made of one blood all nations.*" He is the Father of our spirits, and mankind one universal brotherhood.

What, then, is the cause of this disparity of condition? The Apostle will answer the question, "*For the love of money is the root of all evil.*"

What is it that steels the heart of the daring and reckless pirate against every impulse of humanity, as he seizes his trembling victim and plucks his life out with cool indifference? *The love of money!*

Who has served the hand of the midnight assassin, with dagger uplifted o'er his sleeping victim, and bade him strike the fatal blow? *The love of money!*

What has peopled our jails and prisons with thousands of hapless, hopeless, despairing, and degraded tenants? *The love of money!*

What has directly and indirectly, brought about the wretched state of public prostitution of virtue and chastity, which prevails to such an alarming extent?

in all (so called) Christian countries?
The love of money!

In fact, we can scarcely call to mind any general evil which may not be justly charged, directly or indirectly, to the love of money; while, on the other hand, there is nothing good, no grand benevolent, or ennobling principle which comes within our knowledge, which is not embraced in the Gospel of Christ.

Is it a wonder, then, seeing that the love of riches is so directly opposed in its nature and tendency to the Gospel and the doctrines of Christ, that so few rich did in former times, or do at present embrace the truth? Verily, No. We should not expect it, for "*Not many wise men after the flesh, not many mighty, not many noble, are called; But God hath chosen the foolish things of the world to confound the wise, &c.*" 1 Cor. i. 26, 27.

The Gospel is peculiarly adapted to the poor in all ages. When John, who was cast into prison, had heard of the works of Christ, he sent two of his disciples to ask Jesus whether he was the one which was to come. He replied, "*Go and shew John again those things which ye do hear and see.*" And among other things specified as evidences to John, was this, "*the poor have the Gospel preached to them.*"

Again, we read that "*the poor heard him gladly.*"

The poor and oppressed were the special objects of his holy mission. "*The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.*" Luke iv. 18.

What soul-inspiring joy, what heavenly consolation does the Gospel afford the humble poor. They are enabled to look forward, by the eye of faith, to that time when a crown of righteousness is promised by the Lord, the righteous Judge, to all them who love his appearing. Lift up your heads, and make merry in your hearts, ye faithful poor, who live in obedience to the laws of God, and though the finger of scorn and derision is pointed at you, nay, more, though you are cast out from your employment by your rich and oppressive masters, because you have taken upon you the name of Jesus, remember the Lord careth for you! Remember the words of our Master, "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven!"

To the rich we say, awake from your slumber! Arouse from your drowsy lethargy, and behold the signs of the times!

Behold the judgments of an offended God, which are near, even at your doors! Repent! repent! and no longer harden your hearts, saying, "My Lord delayeth his coming!"

Break the fetters of covetousness by which you are bound! Strike off the scales from your eyes, which are sealed there even to blindness, by "*the deceitfulness of riches!*"

Repent, and be baptized for the remission of your sins, and you shall receive the gift of the Holy Ghost!

Impart freely of your substance to the poor, and you shall have treasure in heaven!

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, January, 26, 1857.

President Orson Pratt.

Dear Brother—I take pleasure in forwarding to you the enclosed Statistical Report, which shows that there has been baptized in this mission, during the latter half of the past year, 575 persons, which is an evidence that the darkness which

covers these nations is fast giving away before the light of truth. The Elders have much opposition to encounter from the priests and authorities in different places, though not as much as formerly. The work is progressing and spreading abroad, and the Lord does indeed bless the efforts of the Elders and the Saints, who are generally faithful in bearing testimony, and spreading the written word.

Those holding the Priesthood are obedient to counsel, and persevere in their labours.

As you will see from the enclosed balanced sheets of the accounts of the funds, we have been able, in the past half year, to remit to you in all £919 16s. 2d., besides all that the Saints have to offer for spreading the work in this wide mission. We are very thankful to you and President Benson for his visit to us, in company with Elder Kay. It was indeed a cheering time to us all, one long to be remembered, and beneficial to the Saints, and the work in general.

From the accompanying emigration lists, you will learn that 788 souls are preparing to leave Scandinavia in the spring. The spirit of gathering prevails among the Saints, and those that have a little more means than they need themselves, are very willing to assist their friends and acquaintances, who have not means of their own.

The law of tithing was introduced the last quarter, and the spirit thereof penetrates the hearts of the Saints; they rejoice in it. It will help to roll on the work, and

release the Conferences from debt. We are getting our temporal matters in good order, which will strengthen the mission. I would here say, that I feel thankful to my heavenly Father, that I am considered worthy to labour in His kingdom, and to bear witness to these nations, of the truth of the everlasting Gospel, and that I am faithfully assisted by the brethren, who are called to labour in the Priesthood, and I can also say that the prospects in general are good, praised be the Lord.

My kindest love and respects to you and Presidents Benson, Little, and the brethren associated with you, wherein brother C. Widerborg joins.

I am, as ever, your humble servant in the Gospel covenant,

H. C. HAIGHT.

[As an apology to brother Haight, for not having published this letter sooner, we would state that in consequence of a press of matter, it was laid aside for the time; other communications have shared the same fate, but will appear as fast as possible—ED.]

VARIETIES.

TART.—Diogenes, being asked of what beast the bite was most dangerous, answered—“Of wild beasts, that of a slanderer; of tame, that of a flatterer.”

THE EARTHQUAKE which was felt in San Francisco on the 9th January, seems to have extended nearly throughout the entire length of the State. The shock was felt at Sacramento at forty-five minutes past seven o'clock a.m., in San Francisco at fifteen minutes past three, at San Diego and other points along the southern coast at about half-past eight o'clock. At the latter place it was more severe than any similar visitation within the memory of its oldest inhabitant. Men and women rushed from their houses into the street; the shock lasted several minutes. By express from Fort Tejon we learn that the shock was also felt at that place and lasted from three to five minutes, shaking down adobe walls and chimneys. One Mexican woman was killed. Many of the streams throughout the lower country were turned from their usual channels.—*Alto California*, Jan. 20.

THE HUSBANDRY OF GOD.—Otho, an agriculturist, said one day to his neighbour, Gotthold: “For many years I have observed thy works and thy ways; but one thing seems to me most precious, and yet most strange. Though thy fate has often changed, and though many tribulations and afflictions have come upon thee and thy house, yet are thy countenance, thy words, and thy ways always serene and calm, in the evil days as in the good. Teach me how thou dost accomplish this?” Then Gotthold answered: “This may be explained in few words. My own calling and daily labor teach me. I have learned to look upon myself and my life as upon a field.” At those words Otho looked at him as though he did not comprehend him, and Gotthold continued: “Behold, my brother, when affliction comes I think of the plow and the harrow, which dig up the soil that the weeds may die, and that the seed may take root. Then I search for the barren spot in my soul and the weeds that may grow in me. These must be destroyed, and that must be cultivated, if any fruit is to grow and prosper.—Sometimes I look upon my tribulation as upon a thunder-cloud, which comes on dark and menacing, but afterward brings rain and